The Congregationalist

NEWLY ELECTED LEADERS

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Executive Committee

Mrs. C. C. Kennedy
Executive Committee

Rev. H. D. Gray
Moderator

Prof. G. V. Bohman
Executive Committee

Mr. P. R. Biggs
Treasurer

Mr. L. F. Frost
Executive Committee

Rev. F. W. Kime
Secretary

VOLUME 2 JANUARY, 1959 NUMBER 1

"Stand fast therefore in the liberty wherewith Christ hath made us free." — Galatians 5:1

The Friends of the National Association of Congregational Christian Churches

Walter P. Schmitter, Wauwatosa, Wisconsin

In those churches which have already voted to abandon the Congregational way and merge into a new ecclesiastical structure are to be found numerous captive spirits unwilling to surrender principles to which they have long been devoted. More persons of like conviction are on the membership rolls of those Congregational Christian churches which have not as yet recorded their position relative to the merger issue. Whether their present predicament arises from the complacency of their fellow parishioners, the desire for peace in the congregation without regard to price, or whether they are unwittingly placing their trust in leaders, who are either themselves uninformed or constrained to conform to an ambitious hierarchy, is irrelevant. The thing that is significant is that these concerned individuals are extremely unhappy about the loss of freedom in polity and theology that they anticipate. Moreover, they have some understandable feelings about the transfer of the church properties in which they have invested throughout their church lives.

Out of these nuclei of disillusioned sprang the fellowship that is called the Friends of the National Association of Congregational Christian Churches, a spontaneous attempt to remain associated, if even in a nominal way, with those who had already taken the necessary steps toward preservation of their religious institutions. That they should seek attachment, as individuals, to an association of churches may, at first glance, appear inconsistent. Congregationalists, however, are people who put the primacy on the individual and to them a church is the gathered aggregate of individual worshippers.

Freedom's Future At Stake

The directors of the pro-merger movement had proclaimed, "It won't change a thing," and now we hear such double talk as, "The freedom to obey Christ in certain times and places, may mean presbyterial or even episcopal form of government." We recall their promise of a bill of rights, but at the precise moment of balloting at the Omaha Biennial, the oracle announced that "rights may be dangerous." So the vote was not taken and rights have gone by the board. From a so-called "world" Congregationalist we hear, "Congregationalists face directly the possibility that they may die so that the greater church may live." Is there any doubt as to where we are headed?

This is indeed a dark hour for those of us who hold tenaciously to the principle that the local church is autonomous and that its affairs, as well as its properties, be subject to no other direction than of its immediate constituency; who believe that each of us has the responsibility of giving expression to his ultimate concern as we are individually moved by the Pervading Spirit. We have labored too long to disentangle the religious essence from the creedal accretions to accept the dogmatic pronouncements of "a sterner faith" to be imposed upon us. We view with sadness the dichotomy that has rent our denomination, but we cannot agree that ecumenicity demands the coalescence of the free church with those having a structure foreign to it.

While conscience requires that we continue in the Congregational Way, we accord to others the privilege of adapting themselves to more rigid forms of polity and worship. We point with satisfaction to the warm relations that have been traditional in our associations with all those churches of other persuasions.

What "The Friends" Gain

In associating ourselves with the National Association of Congregational Christian Churches we obtain access to the funded knowledge relating to the merger question and upon which we can draw for enlightenment. It provides a rapport with informed leaders to whom we can reach out for guidance and counsel. Because of their wide regional distribution there will be occasions when they may be invited to participate in the deliberations of local study groups. Our membership in the Friends brings us the published material issuing from the National Association of Congregational Christian Churches headquarters as well as the monthly THE CONGREGATIONALIST.

We are welcomed at the annual meetings of the National Association of Congregational Christian Churches as observers as well as listening to the timely discussions and addresses. These forums of traditional Congregationalism constitute for us a rallying point and permit us to share the intellectual and spiritual climate in which our aspirations for the ongoing free church may be nurtured.

That this must be a bilateral and reciprocal relationship between those whose churches have assured their station and us who hope to maintain ours is self-evident. Thus every member of the Friends is expected to contribute annually to the National Association of Congregational Christian Churches dependent upon his degree of interest and resources. "The bee fertilizes the flower it robs."

While the Friends of the National Association of Congregational Christian Churches is an organization that is still in its formative stage, the hundreds of letters coming in to our office suggest an intensity of concern as might readily lead to the development of local centers in areas where the need for study or action justifies the existence of such chapters. Unlike either the League to Uphold Congregational Principles or the Committee for the Continuation of the Congregational Christian Churches, the Friends of the National Association of Congregational Christian Churches is designed to serve the multitudes of individuals in situations such as described and we are elastic enough to adapt ourselves to requirements not yet discernible. It should be emphasized that the three organizations complement rather than conflict with each other, and it is to be expected that they will interact creatively toward the attainment of their common goal.

Our Response

To Albert Schweitzer who, after washing the slate clean of theological and political accretions, translates the ethics of Jesus into reverence for life, to John Wise, ardent Congregational minister who successfully defended democracy in the colonial church and village, to Thomas Hooker who parted with the Massachusetts theocrats and led his followers overland to establish Hartford as a haven for the free church, and whence there developed the model for the American constitution, to Roger Williams who became a seeker rather

(*Cont. on p. 3, Col. 1*)

WOMEN'S WORK

January is the traditional month for taking inventories and for initiating new goals for accomplishment. We sincerely recommend to each women's organization of our Congregational Churches that they too, take stock and make new resolves with definite plans to implement them. Each board of directors might profitably make serious study of the assets and liabilities of the organization itself, not in dollar and cent evaluation, but in a reappraisal of the purpose of the organization and the spirit with which the members make that purpose come alive, and make their Christian witness a pulsating, vibrating, effective force for good in their daily lives. *Time* (we all have 24 hours every day given to us), *Talent* (we all have talents, some of which need opportunity for expression or need perfecting or improving), and *Treasure* (we all have something to share), might well make up the assets of our organization. What ought to make up the liability side of the ledger?

The Three I's

First on the list, put the idea of *Improvement,* for unless we improve or do better or accomplish with less effort that which we have done before, we have remained at a standstill and have only prolonged the time span of accomplishment. Improvement might come through reappraisal of goals and application of time and talent. A better understanding of the purposes and goals by all the members could renew interest in having a part in fulfilment of them. Make room in your program for Improvement.

Second, put *Industry,* for without application, diligence, and patience, in the pursuit of our goals we will fall short of them. Lip service or just raising one's hand in voting to do something does not make the question an accomplished fact. "By their deeds ye shall know them." Not the beginning but the end of the race determines the winner.

Third, put *Inquiry,* which might well have been placed first, for inquiry is the first step to understanding and appraisal. Why? What for? To what end? Is there a more efficient way for accomplishing the same purpose? Does the goal make you reach higher? Is there opportunity for every member to assist? Certainly in Congregational Churches there should be abundant opportunities for testing current practices, policies and precepts. Inquiry, search, investigation, discussion and analysis are incumbent responsibilities of all of us as members of Congregational Churches.

Resources Available

Individual responsibility rather than group accountability is at the very heart of Congregationalism. To better understand and to better appreciate our Congregational heritage we invite you, as individuals, to participate in the National Association's *Educational Project,* a competitive project with generous awards in many classifications. Printed announcements have been mailed to ministers of our member churches and presidents of women's organizations for distribution to members of the churches. Start reading now. Have your city or county librarian set up a special book shelf for reference use by your members. Write the National Association office for suggested book lists for reading. If your church does not have reference material on Congregationalism, start a collection for the Church Library. See that the books circulate. Start small discussion groups, book review groups, inquiry groups ("Who knows the answer?") etc. Then, as individual understanding improves, have fun testing it — such as an old-fashioned spelling bee, only instead of spelling words spell out the answers to a quiz list. Such a list is now being prepared for use in small study groups. It could be used at church social events. Nation wide interest in quiz programs has been repeatedly demonstrated and two "teams," men and women, could make for a fine evening of fun and fellowship. The program handbook "Stimulating Suggestions" has further reference material.

Some program material in mimeographed form is available at the National Association office and is free for the asking. If you have not received word about the *Educational Project,* ask for that bulletin also. There should be a copy on the Church Bulletin Board.

Begin NOW to use your Time, Talent and Treasure to transform your liabilities of Improvement, Industry and Inquiry into assets, by participating in the National Association's Educational Project.

(*Cont. from page 2*)

than compromise church polity, to the prophetic voices from whatever denomination they arise, we respond in the freedom that is traditionally ours. In the same liberty we reject the constraining "winds of doctrine" that our former leaders find acceptable without understanding their full implications.

Those who desire to remain in the free church fellowship are invited to membership in the Friends of the National Association of Congregational Christian Churches. For them this can be the decisive act that punctuates their intellectual assent to the principles of Congregationalism. Schiller in his essay on the aesthetic said that "A moral decision has as its objective the moral obligation of the will." This struggle in which we are engaged is in the area of the moral; those who, in isolation, share these convictions with us should take steps to validate them.

NEWS NOTES

Fifty-two women were present from seven churches at the fall meeting of the Women's Division of the Fellowship of Congregational Christian Churches of Illinois, held at Galesburg. Mrs. Paul A. Quaintance of Los Angeles, California, was the principal speaker, telling with enthusiasm of the possibilities of service awaiting the women of the continuing churches, and answering many questions about the development of women's work.

Seventy Maine Congregationalists braved a northeast rainstorm to travel from all parts of the state to a meeting of the Congregational Council of Maine at Skowhegan on October 28. Mr. Norman S. McKendrick of Exeter, New Hampshire, spoke on a layman's view of the merger, Rev. Arthur R. MacDougall of Bingham, Maine, on a minister's view, and Rev. Joseph J. Russell of Melrose, Massachusetts, gave a report on the National Association Annual Meeting at Detroit and on the work of the Northeast Pilgrim Fellowship.

From the Old Country

A Quarterly Contribution by Rev. Albert D. Belden, D.D.
Minister-Emeritus of The Pilgrim Church, London.

(Dr. Belden, now in his fiftieth year of service in the Congregational ministry, has served with distinction in three pastorates, and is the author of many books. He has been chairman of the Essex Congregational Union, is a co-opted member of the National Federated Free Church Council, and religious columnist for the MANCHESTER EVENING NEWS. THE CONGREGATIONALIST *is fortunate in having him for London correspondent.)*

I have been honoured by your editor with a request that I should act as the British correspondent of THE CONGREGATIONALIST.

It is fitting, I think, that the line of communication should be kept open from the latest forms of Congregationalism in the U.S.A. to the tap-root of our history in Great Britain. That root is sending forth today a fresh vibration of life after having been nearly cut off finally in the second World War. Like the phoenix, this Church in Southwark, London, the Church behind the "Mayflower," formed loosely in the Clink Prison in 1586 and officially outside the prison in 1592, has risen to new life out of the fiery ashes of war's destruction. It is a perfect illustration of the sacred promise "No weapon formed against thee shall prosper."

We serve an indestructible principle and are under Divine Providence. Freedom is indivisible — it is for all men and for all Churches and a great work of liberation has yet to be accomplished in Christendom by the Churches of our Order to which God in history has assigned a special witness on behalf of Freedom.

We live in an age strongly tempted to revert to authoritarianism in every realm of life, and when even Churches that call themselves Free seem to have forgotten the apostolic warning "Stand fast in the liberty wherewith Christ has made us free, and be not entangled again in the yoke of bondage." Hence the witness of historic Congregationalism must be made to reverberate more loudly than ever through the public mind.

Whilst in future articles I shall hope to keep you informed of Congregational progress in Britain, on this occasion I would like to take the liberty of enlarging further on the urgency of Freedom.

The Fruits of Religious Freedom

The Pilgrim Fathers won religious freedom, not only for themselves, but for all Christian Communions — for Roman Catholics, for Methodists, for Presbyterians, for Episcopalians in the new world, indeed for every sect of the English-speaking peoples. There is no Church now enjoying freedom which is not deeply indebted to them.

The religious liberty they won is the basic freedom of society. From it all other freedoms proceed, without it all other freedoms decay. One by one, civic, political, cultural freedoms emerged from this initial and crucial triumph.

If, however, this generation forgets or neglects the religious root of liberty then we shall see our freedoms becoming the sport of opportunism and of selfishness again and tyrannies will return. If Christ has thus set us free we have to ask ourselves, "Free for what?" There can be only one answer to that: "To seek first the kingdom of God." We are not set free to follow our own inclinations or our own plans, but free to seek His will in every part of our life.

Freedom Basic To Unity

Finally, Freedom is basic to Church Unity. History has chosen the Independent or Congregational Church to be the trustee and guardian of religious freedom for the Holy Catholic Church. It is high time the big Churches of Christendom gave up the childish notion that any one of them is going to run away with the human situation. Rome should know that Protestants would rather die than submit to her system. And Protestants should know that the same is true of Roman Catholics. Methodists, Baptists, etc. need the same warning. When in His infinitely sacred last prayer Our Lord prayed "That they may be one" it was not theological or organisational unity He meant, but the Unity of His "new commandment," namely Love, which always both claims and concedes freedom. Cannot the great Communions of Christendom achieve that Unity now and demonstrate it to the millions of the world? With their present world-numbers (500 millions at least) such a love-united Church could effectively bring to an end the War-Institution everywhere and could then proceed to blue-print a Christian social order — the final politics of Man.

But all this depends on religious freedom. Unity can never be compelled. There is no unity unless the heart consents. Nor can there be reality without freedom. If you are not free you are not yourself — you are three-parts somebody else — and if you are not yourself, who are you? You are in this world to be yourself, not anybody else. There is, therefore, a sin of not being free. No wonder Wordsworth cried:

"We must be free or die,
Who speak the language Shakespeare spake,
The faith and morals hold that Milton held."

OUR AUTHORITY TO PREACH

(Reprinted by permission from The South Church Courier, *Hartford, Connecticut, November 9, 1958)*

The assembly hall of the Historical Society was filled to overflowing. Representatives of institutions, ministers, and lay leaders from the Churches had come together to share in the beginning of a new presidency at an important theological center, the Hartford Seminary Foundation. The initial lecturer was speaking.

With deft thrusts of the rapier of ridicule he disposed of the great preachers of yesteryear as "arrogant" and "individualists" whose "congregations" were a "following" and not a Church. Present day preachers were presented in clever caricature as followers of the cults of psychology, emotionalism, or "moving the ecclesiastical furniture about in the chancel."

The needs of men in urban culture were described in terms presently fashionable. Then the speaker went on to talk about the preacher's task in such a culture. He said "Our authority to preach is derived from the church," — and I could see the look of incredulity on the faces of men near me. No wonder! In few points are the writers of the New Testament more explicit than in concluding that "God (has) called us to preach the gospel." What is more, *that authority* is not limited to those who are ordained or licensed to preach!

Who Authorized D. L. Moody to Preach?

Our authority to preach is our commission from God in conscience and the confirmation of that inner call by the invitation of a group of Christian people. This was the kind of authority which spoke the Word of God through Dwight L. Moody, Congregational layman, whose preaching in this very city made a significant and lasting impact on the life of South Church, as it did in an untold number of cities and Churches. Moody's "authority" did not come from a Church, a denomination, a council of denominations, or even from the Church Universal (which is the people of Christ in all times and places). Just as Jesus Himself spoke "as one with authority" because the Spirit of God was in Him, so, in a lesser but equally real way, Moody spoke with authority *because the Spirit of God was in him.*

A disciple of our Lord whose God-given gifts enable him to be a preacher, whether minister or layman, has his authority to preach from God, and if he does *not* have it from God, it is unlikely that any devout, sincere, and thoughtful group of Christians will see in him that which causes them to desire to call him to be their permanent pastor or their lay preacher. The Church does not *give* any man any spiritual authority to do anything; the Church may *discover* that a man has received "power from on high," that he has been commissioned by the Holy Spirit, that God has called him to preach or teach or care for souls. Only God can confer spiritual authority.

The kind of "authority" exemplified in our Lord, and His disciples is spiritual and personal. Preaching is far more than "an expression of the life of the Church"; it is the mediation of the Word of God to persons by persons under the inspiration of God Himself.

FROM THE EXECUTIVE SECRETARY

Rev. Neil H. Swanson, Jr., Milwaukee, Wisconsin

On Being Creative

In our Congregational heritage we give emphasis to the concept of freedom. This is variously interpreted. And it has many applications. But surely it means that we shall not be bound by traditional patterns of belief or practice. It means that we are free to develop new expressions of our Christian conviction and concern.

When a person becomes frustrated, he can react in a number of ways. He can strike out in anger. He can collapse in tears. But neither of these is a mature response. The healthy response to frustration is creativity — developing something new which resolves the dissatisfaction and solves the problem.

Our National Association is such a creative response to the frustrating situation of the attempt to transform Congregationalism into a new denomination. The National Association does not strike out in anger, nor does it give up in despair. It meets this attempt to dissolve the Congregational Way by creating a fellowship of churches whose intention it is to maintain that way.

In the process of developing this fellowship, basic questions are being asked. What should we be doing to further the will of God? How shall we witness to the free-church concept? What is the proper function of a women's group in a church? These, and dozens of other questions, are being asked by individuals and groups within our National Association.

We are finding answers. Consider the valuable "Handbook" prepared by a committee of women. Consider the concept of allowing every penny of missionary money to be used for its benevolent purpose — not one cent being deleted for administrative and promotional needs. Consider the "Call To Thanksgiving." Consider. . . .

But let me conclude by sharing with you an "Affirmation of Faith" written by Donald Quick, a member of Faith Community Church of North Royalton, Ohio. This is the church, born out of concern for principle, now holding services in a garage. This affirmation at once illustrates and expresses the meaning of creativity in freedom.

"Where men
Of mixed dimensions and pursuits
All look up,
And reach for God,
And see the face of God . . . in brothers,
And hear the sounds of God . . . in music,
There is a church.

Where men
Of several blends of mind
All freely seek their parts of Truth,
And lift their fellows,
And feel the universality of believers,
And sense the sacred spark of souls,
And know the inseparability of man and God,
Here is Faith Community Church!

Blessed are they who worship here,
For they shall have Hope — seeded in Love."

Our Devotional Column

Rev. Harold S. Aldrin, Bowling Green, Ohio

"For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" Matt. 16:26 (Let us read Matt. 16:13-28).

This Scripture for our thinking together contains four questions by the Master which must be answered; we cannot avoid responding.

This is being written on December 7, 1958. Seventeen years ago something happened at Pearl Harbor to fix this date in the minds of people throughout the world. Not many hours elapsed before our country, and the powers not already at strife, found themselves fighting for freedom. Freedom of speech, freedom of religion and our other freedoms were once more heralded as values to preserve. But in the light of unrest in the world today we ask ourselves another question, "Whose will is the world seeking, its own will or God's will?"

Also, the familiar words of the Advent story, "Glory to God in the highest, and on earth peace, good will toward men," should not soon be forgotten in the New Year. But we ask in honesty, will the true message of Christmas be lost in the din of tomorrow?

The above paragraphs picture a contrast between the actual and the ideal. Man always encounters this falling short in his search for the best: there is war and peace, mistrust and good will. Freedom of choice and distinction of values are all important. These we exercise every day.

In the New Year our thoughts become oriented toward the future and what it holds for us. There are some things of which we can be certain. We can be certain of God's love for us. He sent His Son that we might have eternal life. The freedom of choice is ours at this point. We may think of Him as others have but ultimately we must answer for ourselves this question, "Whom say ye that I am?" As Peter acknowledged so we must, "Thou art the Christ, the Son of the Living God." However we may interpret the verses of our lesson this question and our answer to it are prime.

How it is answered determines what we shall do and be in the New Year. Suddenly life has new meaning. We look upon our fellowmen in a different light and despite human striving, sometimes ending in apparent failure, history does have meaning and God's will can be done by frail, ordinary, wise, sincere men who realized that their limitations can be lost in God's will and converted into lasting deeds for the Master.

So we repeat, "For what is a man profited if he gain the whole world and lose his own soul?" Christ suggests the answer. "Whosoever will lose his life for my sake shall find it." Isaac Watts puts it this way.

"Were the whole realm of nature mine,
That were an offering far too small;
Love so amazing, so divine,
Demands my soul, my life, my all."

Let us, therefore, resolve in the New Year to answer these questions and place our faith in the Living God.

Prayer: Gracious God our Father, we seek Thee now and in the days ahead. May we choose Thee, lose ourselves and obtain Thy promise, through Jesus Christ our Lord. AMEN.

Congregational Bookshelf

Rev. Royal G. Davis, Los Angeles, California

Gunnar Westin of Upsala University, Sweden, has published a valuable handbook, THE FREE CHURCH THROUGH THE AGES (Broadman Press $6) explaining the history of the gathered church idea from New Testament times onward. After chapters on the Biblical free church and its rebirth in the Reformation, the professor devotes many pages to its expression in Congregationalism. Anabaptists and Baptists, Moravians and Methodists also receive generous treatment in this survey of the whole free church contribution to Christianity.

Congregationalists can learn much about their fellow-believers in Holland, Germany, Greece and Scandinavia. Our British and American Churches are carefully interpreted for the benefit of Continental free churchmen.

The total free church way in history is discussed: freedom of the local parish from outside control, freedom from traditional creeds, freedom of laymen to govern their churches without interference from bishops or synods, and freedom from that worldliness expressed in advocating partisan political-economic programs.

Dr. Westin observes, "Churches and fellowships which follow the free church heritage have regarded the New Testament as being authoritative in matters of organization as well as belief." Not the episcopal or presbyterial, papal or synodical, but only the voluntary fellowship of autonomous churches is true to the intent of the New Testament and can fully reflect the purpose of Christ.

Illinois Fellowship Meets

More than 100 people from 27 churches gathered at the Maywood, Illinois, Congregational Church on October 19 at a meeting of the Continuing Congregational Fellowship of that state. Among the speakers were Mr. George W. Putnam of Wilmette, Mr. George C. Fairbanks of Oak Park, Robert C. C. Heaney, Esq. of Grand Rapids, Michigan, Rev. John H. Alexander of Wauwatosa, Wisconsin, and Rev. Neil H. Swanson, Jr., Executive Secretary of the National Association.

Resolutions were adopted urging that the Congregational and Christian Conference of Illinois withdraw its members from the Advisory Council in which it is cooperating with the Illinois Synod of the Evangelical and Reformed Church, and disengage itself from all actions looking toward becoming a part of the United Church of Christ. A further resolution, pointing out that the Conference had not taken specific action to relate itself to the United Church, urged that the resolution of May, 1958, providing for the naming of delegates to the General Synod be rescinded and that the Conference refrain from appointing delegates to that Synod.

(Reported by Mr. A. Stuart Oskamp, Glen Ellyn)

Those who have sent "Subscriber Contributions" or "Sponsoring Contributions" to THE CONGREGATIONALIST are reminded that these are *annual* contributions. We do not plan to send notices that subscriptions are expiring, but hope that all will renew their contributions when their year is over.

What Impression Do You Get?

On June 25, 1958, at the meeting of the General Council in Boston, the following question was asked and answer received.

Question by Dr. Henry David Gray: "There has been given to the press and to the public the impression that the United Church of Christ presently includes all of our Congregational Christian Churches. Does it claim to include them or does it not?"

Answer by Dr. Fred Hoskins: "I have no knowledge of such information ever having been given to the press. So far as I have any knowledge this is not claimed by those to whom responsibility has been assigned by the General Council."

* * * *

In the early autumn of 1958 a magazine entitled THE CHURCH SCHOOL WORKER appeared with this statement on the flyleaf. "THE CHURCH SCHOOL WORKER is published monthly . . . by the Christian Education Press and the Pilgrim Press for the United Church of Christ (the Evangelical and Reformed and Congregational Christian Churches)." This magazine contains an article written in 1950 by the late Dr. Nevin C. Harner and published posthumously, entitled *The United Church of Christ.* After summaries of the history of the Evangelical Synod of North America, American Congregationalism, the Reformed Church in the United States, and the Christian Church, "Scene VIII, Seattle, Washington, 1931" tells of the union effected there, stating that "both groups stressed the freedom of the local congregation." This section concludes with the words, "It was not strange, therefore, that they should come together in 1931 to consummate a union known from that time on as the Congregational Christian Churches. *These churches are now a component part of the United Church of Christ."* (Italics added.)

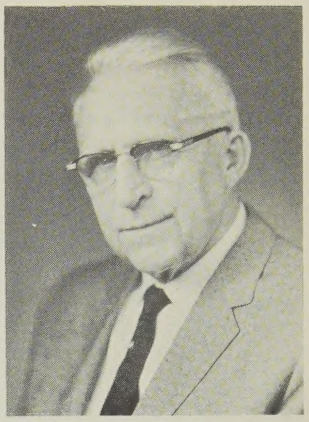
No doubt when Dr. Harner wrote that last sentence in 1950 he sincerely believed that the Congregational Christian *Churches* were becoming a "component part of the United Church of Christ." But the publication of these words without footnote or comment in 1958, three months after Dr. Hoskins had stated that the impression had not been given to the press and the public that "the United Church of Christ includes all our churches," is another matter. Was this article "given to the press" or was it not? Does it give the impression that the United Church of Christ includes all our churches or does it not?

NEWS NOTES

Rev. Angus MacDonald of the Mayfair Congregational Church of Toledo, Ohio, has accepted a call to the church in Hutchinson, Kansas.

Recordings made in San Francisco by the Metlakatla, Alaska, Tsimshean Indian Church choir may be secured from Dr. Howell D. Davies, Room 2308, 100 North LaSalle Street, Chicago 2, for $5.00 postpaid. This set of two 78 RPM records consists of (1) "The Glory of the Lord" (from Handel's *Messiah*), "Traditional Native Chant and Christmas Hymn" (Tsimshean tongue); and (2) "Hallelujah Chorus" (Handel), "Gloria" (*Twelfth Mass,* Mozart). A single record is $3.00.

New Ohio Secretary



Dr. Edward W. Day

The Ohio Congregational Christian Council has employed a full-time Executive Secretary, Dr. Edward W. Day, who closed his pastorate at First Congregational Church in Hutchinson, Kansas, on November 30.

Dr. Day has served successful pastorates in Iowa, Illinois, Nebraska and Kansas. From its inception he has taken a fearless and consistent position relative to the merger. During his 12 years pastorate at Clear Lake, Iowa, he was given most of the credit for leading the North Central Association to pass resolutions preventing the Association from becoming a part of the United Church. The resolutions carried by more than 75%. He served for two terms as Moderator of the Iowa Council of Concern, and was one of five to plan its organization. He also organized the Kansas Council of Concern, and led his church in Hutchinson to join the National Association.

Dr. Day will bring to Ohio enthusiasm and inspiration for our continuing Congregational churches, and will be sympathetic in his understanding of pastors and churches which seek to perpetuate our Congregational cause. He will be happy to respond to any call for his services. His mailing address is, 312 Summit Street, Toledo 3, Ohio.

Iowans Gather at Parkersburg

Zero weather out-of-doors did not chill the warmth of devotion of the seventy-seven Iowa Congregationalists who met at Parkersburg on December 1, with Rev. Max Strang as Moderator. Devotions were led by the host pastor, Rev. Paul Bennehoff. The keynote address was given by Mr. Edward Adams of Marshalltown, followed by capsule reports of the Detroit Commission Seminars. The Moderator spoke on "Extension, Outreach, and New Churches." A feature of the meeting was the round table discussions on the ministry, missions, religious education, women's work, and the local church.

After luncheon the assembly listened to addresses by Rev. Neil H. Swanson, Jr., Rev. William F. Behr, and Rev. Malcolm K. Burton. At the business session the statement of purpose of the Iowa Fellowship was reviewed, the Nominating Committee presented its report, and the policy on publicity and publications was discussed, with special attention given to the Newsletter and Distribution Centers. Iowa Congregationalists are alive and active!

The First Church of Christ (Congregational) in Lynn, Massachusetts, has voted to proceed with the erection of a new building, to be in a much more favorable location than the present one. Architect's plans are under way. This is one of the oldest Congregational churches in the country, having been gathered in 1632.

A Protest to the "Herald"

(*Editor's Note.* The letter reprinted below was sent on November 5, 1958, to THE UNITED CHURCH HERALD by vote of the Mayflower Congregational Church of Grand Rapids, Michigan. The HERALD'S issue of November 20 announces a reversal of its original policy of consolidating the Congregational Christian and the Evangelical and Reformed "ministerial record" into one. One of the co-editors, in connection with this change of policy, writes that it was his opinion that it would be fitting to keep the records consolidated, stating that the change was made at the request of the secretary of the E & R Church. In any case, the original policy, plus the co-editor's comment, reveal the intention of many of the leaders of the United Church to "plow under" the rights of Continuing Congregationalists.)

MAYFLOWER CONGREGATIONAL CHURCH
Grand Rapids, Michigan

November 5, 1958

Editor: UNITED CHURCH HERALD

The attention of the membership of the Mayflower Congregational Church of Grand Rapids, Michigan has been called to the following item appearing on page 35 of the October 23, 1958 issue of your publication, under the heading "Calls":

"Masselink, Bruce H., to Mayflower,
Grand Rapids, Michigan."

For your information, Rev. Mr. Masselink is one of the plaintiffs in the litigation now pending in New York which contests the right of the General Council, and its affiliated agencies, to assume that Congregational Christian Churches, Members or Ministers are part of the United Church of Christ as stated in the Basis of Union.

For your further information, Rev. Mr. Masselink was not called to the Mayflower Church of Grand Rapids, but to the Mayflower *Congregational* Church of Grand Rapids. This is a new church composed of Congregationalists who have already decided to continue permanently as a part of the Congregational denomination, and to remain free from the United Church of Christ.

We very much resent the erroneous and improper inference that this call had any compatible relationship whatever to the United Church of Christ, or that notice of this call has any place in the Church and Ministerial Record published in the official organ of the United Church.

The fact that the Congregational Christian publication ADVANCE no longer serves the Congregational Christian Churches, and that without the action or consent of those churches, its functions have been taken over by the UNITED CHURCH HERALD, graphically points up the manner in which the rights of Continuing Congregationalists are being plowed under without waiting for judicial determination.

Pursuant to action taken at a membership meeting held November 4, 1958, we request that this letter be published in full in the next issue of the HERALD, and that the erroneous "call" announcement be retracted.

Yours truly,
MAYFLOWER CONGREGATIONAL CHURCH
by R. B. BALDWIN
Chairman of the Board of Trustees

From the Letter Box

Editor, THE CONGREGATIONALIST

The final official count of the Illinois vote on the Judicial Reform Amendment has been published. The amendment fell 65,874 votes short of adoption in the November 4 election. A two-thirds vote was required. The amendment got 64.9% of the required 66.6% Yet not even a corrupt politician would suggest that "After all, there are really enough votes for this amendment." Not a single good citizen in Illinois would suggest anything but the acceptance of this vote. Why is it that in ecclesiastical matters, the same good citizenship cannot prevail?

REV. HOWELL D. DAVIES
Chicago, Illinois

Have You Read These?

In this and the next two issues THE CONGREGATIONALIST will list pamphlets and books on the merger issue, available without charge. The following may be obtained from Dr. Howell D. Davies, Room 2308, 100 North LaSalle Street, Chicago 2.

"THOSE IMPOSSIBLE MERGER DOCUMENTS."
"YOUR CHURCH AND THE MERGER."
"SOME COMMENTS ON THE BASIS OF UNION."
"A CONSTITUTION FOR CONGREGATIONALISM."
"UNANSWERABLE ISSUES."
"THE MERGER AND THE GOLDEN RULE."
"A TIME FOR FRESH COURAGE."
"MUST THE COURTS DECIDE?"
"WE AFFIRM."
"A REPLY TO QUESTIONS AND ANSWERS."

Dr. Davies will also provide a list of other available documents. In our next issue we shall list pamphlets issued by the League to Uphold Congregational Principles.

Published and circulated by the National Association of Congregational Christian Churches of the United States. Moderator, Rev. Henry David Gray, South Congregational Church, Main and Buckingham Streets, Hartford 3, Connecticut; Assistant Moderator, Professor Gordon W. Kingsbury, Wayne State University, Detroit, Michigan; Scribe, Rev. F. Willard Kime, Eaton Rapids, Michigan; Treasurer, Paul R. Biggs, Esq., Barclay Bldg., Oregon City, Oregon; Executive Secretary, Rev. Neil H. Swanson Jr., 176 West Wisconsin Avenue, Milwaukee 3, Wisconsin; Eastern Field Representative and Editor of THE CONGREGATIONALIST, Rev. Joseph J. Russell, 61 East Street, Melrose 76, Massachusetts.

Subscriber Contributions are invited at $2.00 a year, (11 issues); Sponsoring Contributions, $5.00 or more a year. Churches which send this paper to at least seventy-five per cent of their church families may subscribe at $1.00 a year per copy. Remittances to the order of the National Association of Congregational Christian Churches may be sent to the Editor or to the Treasurer of the Association.